

THE  
**CHRISTIAN MESSENGER.**

VOL. III.]

SATURDAY, OCTOBER 3, 1818.

[NO. 22.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

**RELIGIOUS INTELLIGENCE.**

**FOREIGN.**

LETTER FROM THE MISSIONARIES AT BOMBAY TO THE CORRESPONDING SECRETARY OF THE A. B. C. F. M.

*Bombay, April 6, 1818.*

REV. AND DEAR SIR,

OUR last communications to you were forwarded about the middle of December last, by the Fawn, Capt. Austin, our kind and much respected friend. Those communications we consider as bringing forward the narrative of our mission to the commencement of the present year, upon which we have entered under such circumstances of divine favour, as demand our highest praises to the God of our lives, and all our mercies.

It is now more than five years since the missionaries of the Board first landed in Bombay; and after many trials, and much depressing uncertainty whether our little number of labourers would ever be increased, we have recently been made joyful by the accession of five more to our little number, who we trust will all remain permanently united in the labours of this mission. Sixteen months ago, the mission consisted of but two persons. Now there are twelve, including two infant children. Surely God has greatly enlarged us, and we would bless his holy name forever.

It was on the 23d of February that the Saco arrived in Bombay. The next morning we had the happiness of meeting our dear friends and fellow servants, Mr. and Mrs. Nichols, Mr. and Mrs. Graves, and Miss Thurston. Their voyage had been safe and comfortable, and they were all in good health. The same day one of us waited on the governour with your letter to him. He received it, and shortly after on a personal interview spoke of it, and also of our mission, in expressions of his accustomed liberality and kindness; and clearly intimated that there would be no objection on the part of the Bombay government.

The second day after this interview, one of us again waited on his excellency, in company with the brethren Nichols and Graves. They were kindly received by his excellency, who said that he had that morning written to the court of directors in favour of their settlement in Bombay; remarking at the same time, that the Bengal government had authority to prohibit their settlement, but that he did not expect such an interference. He added, that they would

be permitted to stay, at least, a twelve month here, and that in the mean time they need not expect any further communication from him on the subject.

After this second interview with the governour, we all again consulted on the expediency of both the brethren, Nichols and Graves, remaining in Bombay. On the one hand we saw weighty considerations in favour of Mr. Graves going to join the brethren at Jaffna, according to the intimation contained in his letter of instructions, and in your letter to us. The brethren, Richards and Warren, being obliged by ill health to leave their stations, presented a strong argument in favour of Mr. Graves going to the help of our dear brethren at that place. Their expectation of soon having a printing establishment at Jaffna, together with brother Graves' partial knowledge of the printing business, afforded another reason for his going there.

On the other hand, we saw powerful reasons why both the brethren should continue in Bombay. The first arose from the great difficulty and entire uncertainty as to the practicability of other missionaries settling in Bombay, while Jaffna is at all times perfectly accessible to missionaries. Again, the governour, without any intimation on our part, has conceived it to be the wish of the board, and of us all, that both the brethren should settle in Bombay. Of this he has not only expressed his own approbation, but has recommended the same to the court of directors. This quite exceeded our most sanguine expectations, and was to our minds a clear intimation of the will of God that both the brethren should remain here. After a deliberate examination of the whole subject, our brethren, as well as ourselves, were clearly of the opinion, that it was the duty of both of them to remain here, and we hope and trust, that our decision will appear satisfactory to the board, and also to our brethren at Ceylon.

We next proceeded to consider the location of ourselves, and unanimously concluded, that three should remain at the station in Bombay, one proceed to Mahim, and one to Tanna. Mr. Graves immediately proceeded to Mahim, and felt inclined to settle there, which was perfectly agreeable to the feelings of all. Accordingly, Mr. and Mrs. Graves proceeded to Mahim on the 9th ult. and are now occupying the house which Mr. Newell occupied while residing there.

Mr. Nichols has chosen Tanna for his station, to which he will proceed after spending some months with us, that he may commence and pursue the study of the Mahratta language under greater advantages.

The occupying these two stations we consider as a great and promising advancement of our mission. It will give a much wider range to our operations, and enable us, almost immediately, to carry our schooling system to a much greater extent, and also the dissemination of the various productions of our press; and in a little time, with a divine blessing, it will extend the preaching of the gospel to a great population, who are almost beyond the reach of the es-

tablishment at Bombay. In our previous communications we have written you at large concerning the importance of these two stations, and, therefore, we do not think it necessary to descend to particulars.

We feel highly gratified and joyful that these two places are under such encouraging circumstances occupied by our brethren, and we cannot but believe that the same event will be equally joyous to all the members of the board. We would offer unfeigned thanksgiving and praise to our most blessed God, who has dealt so mercifully with us, and who has shown so many tokens of favour to this mission.

Our dear brethren, Nichols and Graves, whose communications in the present instance will be distinct from ours, will probably give you many particulars relative to their arrival and settlement here, which we have omitted.

We shall now proceed to give you a general view of our missionary labours during the first quarter of the present year.

1. *Our preaching.* This continues the same as when we last wrote. We can now say, that for years we have preached the gospel to the heathen, but we are constrained to take up the bitter lamentation of the prophet, "Who hath believed our report, or to whom hath the Lord been revealed?" We implore, and O may all our dear christian friends at home daily implore, divine grace, that we may faithfully labour and not faint, remembering the blessed promise, that "he that goeth forth bearing precious seed, shall doubtless return again with joy bringing his sheaves with him." Though we see no visible tokens of converting grace, yet we cannot avoid indulging the pleasing hope, that out of the great number who have repeatedly heard from our lips the glad tidings of the gospel, the hearts of some have been touched; and that the unseen operations of divine truth and grace are now preparing them to turn from death unto life.

A part of the present quarter brother Newell has spent at Mahim, where he preached the gospel to many who never heard it before; but nothing occurred there materially different from has been observed and noticed relative to our preaching in other parts of the island: though he thought the people there less open and violent in their opposition to the truth.

The object of a chapel, or place for publick worship, we still keep in view. We have, on thorough inquiry, found it extremely difficult to obtain any building suitable to be converted to this use, or any suitable spot on which to erect a building. Neither can it be done without considerable expense; and as we are informed that the board as yet are unable to make any appropriation of money for a chapel, we shall be compelled to drop this desirable object for the present.

Our preaching in English, both at our own house, and at the Thursday evening lecture in the fort, continues much the same as when we last wrote.

2. *Schools.* Since our last letters the number of schools has in-



creased to eleven. Four of them are on the opposite end of the island, where it can hardly be said there was before any such thing as schooling among the natives. Consequently, we found less readiness in the people to avail themselves of the advantage of schooling for their children. This circumstance rendered it the more desirable that schools should be established among them; and we were much encouraged to find, that in less than two months about one hundred boys were collected in these four schools, with the prospect of an increased number.

The whole number of boys attending all the schools, we estimate at six hundred. Many more are attached to the schools, and attend more or less. Probably, twice the number mentioned actually belong to the schools, making, in the course of the year, *twelve hundred* Jewish, Mahometan, but chiefly heathen, boys, instructed in the art of reading, writing, and arithmetick; and what is much more, educated in some good degree in the knowledge of the Holy Scriptures, and the way of salvation through Jesus Christ. Here is a measure of success far exceeding our most flattering expectations. It animates our hearts, and we cannot fail to believe, that it will be not only satisfactory, but highly animating to our christian friends at home, by whose noble liberality these schools are patronized and supported.

In these schools we seem to see a thousand Hindoo hands at work from year to year, in undermining the fabrick of Hindoo idolatry. We desire to report our expressions of gratitude, first to our most merciful God, who has so exceedingly blessed us, and caused our work to prosper; and also to our dear friends at home, by whose pious liberality so many of the rising generation in India are blessed, not only with the rudiments of common learning, but also with the light of the gospel. And we wish to assure our friends, that it is our determination to continue and extend the plan of schooling, as far as their liberality, and the blessing of God on our own exertions, will enable us. The accession of two fellow labourers, occupying the new and very important stations of Mahim and Tanna, will afford new and great facilities for multiplying the number of schools; and for superintending them in that manner, which will render them most subservient to the great object of diffusing useful learning and christian knowledge in this benighted land.

We have just commenced the printing of a school book. It differs materially, and necessarily, from our common notions of a school book. The art of spelling, as a distinct exercise for children, is unknown to the Hindoos; and from the nature of their alphabet it seems impracticable to introduce it. Consequently, the alphabet in our school book is immediately succeeded by easy lessons in reading, and the whole book is designed to inculcate the elements of christian knowledge in easy lessons, many of which are almost entirely in the language of Scripture. We have also inserted some unobjectionable extracts from their own books. A considerable part of the book is in the form of question and answer, and will, we think, assist us materially in bringing the schools into a better form of instruction,

and enable us at the examinations to judge more accurately of the progress made by the boys.

3. *Printing.* We have just completed the printing of the Acts of the Apostles, have commenced the printing of a school book, and expect shortly to commence the printing of Dr. Taylor's translation of the gospel of St. Matthew in the Mahratta language, at the expense of the Bombay Bible Society. The edition is to consist of 1000 copies. While this is in the press, we expect to print more or less of other articles.

The portion of the Bible which we have concluded next to print, is the book of Genesis; but we have fixed no particular time for commencing it.

The greater part of the Guzerattee Tract, (5000 copies,) which we procured to be printed, has been distributed. The two Mahratta tracts printed by us are very nearly exhausted, and several hundred copies of the gospel of Matthew have also been circulated.

We would gratefully acknowledge the receipt of the English types, and other articles pertaining to the printing business, sent to us by the board in the Saco. These, we trust, will add materially to the importance and utility of the establishment.

It is with much pleasure that we can inform you, that a Guzeratta translation of the gospel of Matthew, by Dr. Taylor, is immediately to be printed at one of the presses at Bombay at the expense of the Bible Society. The missionaries at Surat are also making arrangements for a Guzerattee printing establishment there; but with deep regret we should mention, that one of their number, the Rev. Mr. Donaldson, who arrived here from Surat a few weeks ago, in ill health, died on the 21st ult. This is a solemn voice to us all. O that we may suitably regard and improve it. Through divine forbearance and mercy we are now all in good health.

On the morning of the 26th of March Mr. Newell was married to Miss Thurston.

A few days since, a letter was received from Mr. Richards, dated Columbo, March 9th. Though it spoke of the health of both brethren, Richards and Warren, as a little better, it showed nothing very encouraging as to their final recovery. Mysterious are the ways of God, and it becomes all his creatures to bow in submission to his holy will. While we heartily sympathise with our afflicted brethren, we would rejoice, that, through the grace of God, they are enabled to possess their souls in peace, and to be joyful in their tribulations.

Accompanying this letter you will receive a paper containing a statement of the principal expenses of living at Bombay. We do not send you this as an entire, or perfectly accurate statement, but it is sufficiently full and correct to give you a pretty accurate knowledge of the most material articles and expenses of living here.

By this opportunity we forward to you letters from the brethren at Ceylon.

We have received from you, since we last wrote, two letters, viz. One by the Saco, dated Sept. 26, 1817, and the other by way of

Calcutta, dated June 23, 1817, and which came to hand but a few days since.

We close with presenting our grateful acknowledgement both to the board and yourself, while we remain, reverend and dear sir, with affection and respect,

Yours,

G. HALL,  
S. NEWELL,  
H. BARDWELL.

*Address of prince Gallitzin to the Committee of the Russian Bible Society.*

We have had repeated occasion to bring the sentiments of this distinguished nobleman before our readers: and we are now happy to add the following address from his excellency to the committee of the Russian Bible Society, on the 18th of Sept. last, previously to his departure to join the emperor at Moscow.

On the occasion of my expected departure from St. Petersburg, I feel it my duty here, to express to the committee, that, though I shall not have the heartfelt satisfaction of being personally present at its meetings; yet I most earnestly desire, and fondly hope, to continue to take an active part in this work of God, to which, by the grace of Him who gave us His word, we are all called;—called, not merely for our own instruction and salvation, but in order that we may have it in our power to impart the same unto our fellow-men also, and thereby render every one who receiveth it a partaker of the invaluable blessings which our Lord hath prepared for them that love Him. I reckon it a high honour conferred upon me indeed, to be among the number even of the meanest labourers in that vineyard, whose fruits nourish souls unto eternal life; to be the weakest instrument in the hands of Him, *in whom we live, and move, and have our being*. In every place, on all occasions, amidst the vicissitudes of this life, it shall ever remain a sacred duty with me, to co-operate, to the utmost of my power, under the blessing of the Saviour of souls, (whose aid I implore,) in bestowing the word of God on those who have it not. Nor is the importance of this duty lessened, in my estimation, by the consideration, that *neither is he that planteth any thing, neither he that watereth, but God, who giveth the increase*.

It will prove highly gratifying to me, to receive particular and frequent accounts of all your transactions; and, on my part I shall always be ready to co-operate in the resolutions of the committee. Information relative to the proceedings of the Moscow Society shall be regularly sent to you.

It seems to be very desirable, on the present occasion, that the depository in Moscow, which is constantly visited by so many, thirsting for the word of God, and so frequently emptied of its stores, should be thoroughly supplied from this place, in proportion to the extent and population of that metropolis.



And thus, labouring together in unity of spirit, though separated from each other, we shall continually direct our efforts towards the same aim: and unitedly let us continue instant in prayer, that the word of salvation may increase in our native land, may be disseminated in love and received with simplicity: that the understandings and hearts of those who read it may be changed, and thereby the glory of our Lord and Saviour promoted, and his kingdom advanced in the world.

---

### DOMESTICK.

---

#### MISSIONS AT BRAINERD IN THE CHEROKEE NATION.

Our readers are aware, that a regular journal is kept by the missionaries of the A. B. C. for Foreign missions, at every station. The journal, from which the following extracts are made, would have been sent on earlier, had it not been kept for the arrival of the treasurer, and delivered to him during his late visit. Though many of the facts here stated have already appeared, it is thought advisable, that a pretty full and particular history of each mission should be preserved in print, expressed in the language of the missionaries themselves. There is something also, in the form and manner of a journal, which is peculiarly interesting to all classes of readers. The following extracts commence soon after the arrival of Mr. Hoyt and his family at the Cherokee mission.

*Jan. 10.* This was a day of anxiety, of joy, and of sorrow. In the morning Mrs. Hall was safely delivered of a son; the dear little babe survived its birth but a few minutes. We had felt great anxiety as to the result of sister Hall's confinement, on account of her very feeble state; and in the event have much cause to rejoice, as well as to mourn. O that in all our afflictions we may ever say, "It is the Lord, let him do what seemeth him good."

*Sabbath, Jan. 11.* The remains of the little babe were brought into our publick assembly, and after prayers and a discourse adapted to the occasion, the mission family, including our scholars, and our little congregation, in solemn procession followed them to "the house appointed for all the living." It was to us a solemn day. This was the first time we had been called to bury our dead in this heathen land; how soon some of us should be again called to perform this office for others in our family, was known only to him, "in whose hand are the life and breath of all living;" and we could not but feel that if we had any thing to do here, we must do it quickly. How soon shall we with all this Cherokee people now living, be in eternity! And if they are not enlightened by the gospel, where will be their immortal souls? "Where no vision is, the people perish." Thy word, O God, is truth, and thy ways are just. O give us grace, that we may do with our might whatever our hand findeth to do for these our poor brethren, who sit in darkness and in the shadow of death.

16. Brothers Hoyt and Kingsbury visited at one of our neighbours. His wife was absent. The man conversed freely and feelingly on the subject of religion; is evidently very thoughtful, and has acquired tolerably correct ideas of the doctrines of the gospel, and of the nature and effects of practical piety.

17. Four of our children returned, who had been absent some time. Two of them we did not expect again; but they all manifested great cheerfulness.

*Sabbath*, 18. Brother Butrick preached from John vii. 37. There was a goodly number present; and they were all solemn. Those of whose piety we have entertained hopes, give us comfortable evidence that they are, in some measure, grounded in the truth. Mr. Reece is one of a company of *regulators*, whose duty it is to settle difficulties, collect debts, &c. Some of his companions are very profane; and when he reproves them they sometimes laugh at him, and call him "the missionaries' man." But he says, "I care nothing about that. I just let them say of me what they please. I must take care and do my duty to them. Sometimes I tell them I wish I was fit to be the missionaries' man. I would be mighty glad to go with these good people, if I was fit for it."

21. This was an interesting day to us, and we trust it will be a day of joyful remembrance to all who are looking for the salvation of the heathen. Agreeable to previous notice given, the church met for the purpose of examining candidates for admission to our communion. Five of our neighbours attended the meeting. Three of them (native Cherokees) expressed a desire to be admitted to the church, if we should think they possessed the requisite qualifications. Their examination was prayerfully attended to, and they gave us satisfactory evidence of their union to Christ, and were received to be propounded next Sabbath. The other two, (white men) wished to open their hearts to us, and have us question them, that we might be able to advise them what to do; but were afraid to offer themselves as candidates, lest they should come unworthily. These were examined. We had some hope for at least one of them; but thought best to defer their baptism and admission to the church, until their evidences of a saving change should be more satisfactory to themselves and others. These men did not appear dissatisfied with our decision, but left us apparently with great searchings of heart.

*Jan.* 24. The father of Catharine Brown came for the purpose of taking her and his son Edward home. He expressed great satisfaction with the treatment his children had received here, and says he shall be very glad to have them return again, if circumstances will permit. If he removes over the Mississippi, he shall wish to have his children with him; but even in that case, he may possibly leave Catharine with us for awhile. We had much conversation with this man on the subject of our most holy religion; his daughter being our interpreter. He manifested a very discerning mind; heard with solemn attention; said he had never been told such things before; and appeared sensible that we were seeking his welfare, in all that we said to him.



*Sabbath, 25.* As our beloved sister Catharine was expected to leave us before the time for administering the sacrament of the Lord's Supper, she was this day admitted to the ordinance of baptism. The scene was solemn and impressive to us all, and we believe to our whole congregation, which was larger than it had been before this winter. We consider this girl as the first fruits of our labour in this heathen land. The thought of parting with her now is painful; but perhaps the Lord is taking her from us, that she may be more useful in promoting his cause in some other place. His will be done.

The step-father of another of our female children, whom we call *Little Peggy*, came this day for the purpose of taking the little girl away, as he and her mother were soon to remove beyond the Mississippi, and the fond mother did not like to leave her daughter behind; but seeing how the girl was treated here, and believing it would be for her good to stay, he concluded to leave her for the present, and try to persuade her mother to go without her.

26. Had much more conversation with Catharine's father. Perhaps there are few among the natives better informed, or more intelligent than this man; yet on the subject of religion he had but few ideas of any kind. He believed in a Supreme Being, Creator of all things, and that there would be a state of rewards and punishments for man beyond this life; and appeared sensible that this short creed included many things above his comprehension and above his knowledge; as the character of this Supreme Being; the nature of these rewards; who would escape punishment, &c. He appeared to have no idea of forgiveness on any terms. He expressed many thanks for the information we gave him; said all we told him appeared reasonable; that he should think much of it, and endeavour to learn more; expressed the greatest friendship at parting, and said, when his children had visited their friends, he should want to have them come back, more than he now wanted to have them go.

27. Brothers Hoyt and Hall went out for the purpose of visiting several families of the natives.

28. These brethren returned having visited five or six families. They were kindly received by all, and had much interesting conversation. It is truly painful to see the ignorance of these people. In no instance did a conversation with any one of the natives close without a visible seriousness; yet in several instances, when first speaking to them on the most solemn and momentous subjects, they would laugh. At brother Reece's, where the brethren spent the night, were three Cherokee women, who live about twenty-five miles distant from us. With them the brethren talked much, brother Reece being interpreter, who also told them many things without assistance. One of the women appeared much affected, and often wept very freely, as we told her of the sinfulness of man; the sufferings of the Saviour, and forgiveness through him. She said that she had before thought that the wicked would be punished, and the good happy after death; but did not think there was any way for them who had been once wicked to be made good and happy. Her ideas

of the happiness above were much confused; but she thought there was somewhere above a good man and woman, who would make good people happy. She wished us to tell her what was wicked; and although evidently backward, and ashamed to confess what she felt of her own guilt, said she knew that she had done wrong, and that she was sometimes so much afraid that she could not stay in her own house; and that she had often run away into the woods; but that did not help her, for she was afraid every where. When the duty and privilege of prayer were inculcated and recommended, she asked if the Great Spirit could hear in her language? Being inquired whether she thought what we told her was good news, she answered, "very good;" whether she thought her people about the place where she lived would be glad to hear these things, she said she had heard many of them say, their old way was bad, and they must learn the missionaries' way, for they believed the missionaries' way was right, and if it was right they ought to hear and go with them. These women took a most affectionate leave of the brethren in the morning, and said they would come to the mission house, and learn more of the good things.

*(To be concluded.)*

#### MISSION TO THE CHOCTAWS.

Our readers are aware, that Messrs. Kingsbury and Williams left Brainerd, in the latter part of May, to commence a mission to the Choctaws. The plan of their journey was settled, after a full consultation, by all the missionaries, Mr. Cornelius, and the Treasurer. As the season was so far advanced, it was deemed much safer for the missionaries to leave the Tennessee, and travel about two hundred miles in a wagon, than to descend that river and the Mississippi and ascend the Yazoo. In the latter case, their passage by water, from the place where they left the Tennessee, would have been at least one thousand two hundred miles. Besides, it would have been difficult to get a passage up the Yazoo in the summer months.

The following letter to the corresponding secretary announces the safe arrival of the missionaries, and the first promulgation of the Gospel in that benighted region. A letter to Mr. Cornelius gives a more detailed account of the privations and inconveniences, which were endured in the course of the journey; but which were patiently and cheerfully borne, for the cause of Christ among the heathen.

*Yellow-Busha, Choctaw Nation, June 29, 1818.*

REV. AND DEAR SIR,

By the date of this letter you will see, that the Lord has brought us to the place of our destination; and we desire reverently to speak of his loving kindness and tender mercy, which we have so often experienced.

Brother and sister Williams left Brainerd on the 25th of May, to proceed by water to Colbert's ferry, which is distant about two

hundred miles by land, and four hundred by water. Brother Kingsbury set out on the 30th, to proceed by land to the same place. We all arrived at the ferry in good health on the 6th of June, within a few hours of the same time.

We had taken a wagon in the boat, and horses by land from the mission at Brainerd; and, after tarrying three days at the ferry, we commenced our journey by land, on the road which leads from Nashville to Natchez and New-Orleans. We took with us provisions, and such light articles as we could carry, and sent the rest of our load around by water to the Walnut Hills, which are about twelve miles below the mouth of the Yazoo, and one hundred and thirty from Yellow-Busha. Various incidents occurred in the course of our journey, which would be interesting to the prudential committee; but we must defer a particular account of them to a future opportunity.

On the 19th inst, we arrived in the neighbourhood of the Chickasaw agency, about one hundred and fourteen miles from the ferry, which we had left. Here it became necessary to leave the wagon road, and cross the wilderness about eighty miles to the Yellow-Busha. In all this distance there was only a pathway.

As this part of the journey would occupy much time, and as it was considered important to see the agent, as soon as practicable, brother Kingsbury left the wagon that he might go directly to the agency, which was distant about one hundred and thirty miles further on the Natchez road. After resting two days, and making preparations for the journey, brother and sister Williams set out with the wagon, attended by Mr. Ladd, who had been hired to accompany us through the whole journey, and an Indian whom we employed as a guide. On the road brother Kingsbury received a letter from the agent, stating, that he was obliged to be absent about two weeks. Brother K. immediately crossed over to the Yellow-Busha settlement, where he arrived in good health on the 23d. On the 25th he set out in company with Capt. Perry, a half-breed, and the principal man in this settlement, to meet the wagon and assist in bringing it in. They met the wagon the same evening about twenty three miles from Yellow-Busha. All were in good health but much fatigued. The country, through which the wagon had passed after it left the road, was level, and the woods generally open; but the country was intersected by numerous creeks and gullies, which are deep, with steep, and, in many places, perpendicular banks. In several instances we were obliged to unload, and either draw the wagon across on poles by the help of ropes, or slide it down the bank. There were also many cane-swamps and thickets, through which we were obliged to cut our way. But we were preserved in all difficulties and dangers, and on Saturday, the 27th instant, all arrived in good health at the Yellow-Busha settlement.

We were kindly and hospitably received by the half breeds, who are settled here. Yesterday we enjoyed the privilege of public worship in this place. Several of the half breed natives, two white men, and fifteen or twenty blacks were present. It was the first



time that the name of a crucified Saviour had been publicly declared in this part of the country. We pray that it may be made a blessing to many who are ready to perish,

From a letter, which was received by the brethren at Brainerd before we left that place, we learned, that two missionaries were directed to proceed by way of New Orleans to this place. We have had no information from them.

We apprehend considerable delay in erecting our buildings. There appears to be no person in the country, who is willing to undertake them at present.

We feel like strangers in a strange land; but we believe the Lord will not forsake us, if we are faithful in his service. We feel more and more the importance of living to the glory of Him, who hath called us to labour in his cause. We ask the prayers of the prudential committee, and of our Christian friends, that our faith fail not.

Capt. Perry has kindly offered us a house in his yard, until we can select a place, and get some accommodations of our own.

With great respect, your unworthy servants in the Gospel.

C. KINGSBURY.

L. S. WILLIAMS.

[*Panoplist*.]

#### STATE OF RELIGION IN MASSACHUSETTS.

The committee appointed to take minutes, and prepare an account of the state of religion within the limits of the General Association of Massachusetts Proper, and other bodies in connexion with it, beg leave respectfully to submit the following

##### REPORT.

It has been the painful duty of the friends of the Redeemer, even in the purest times, to mourn over the iniquities of the openly impenitent, and the coldness and failures of professing christians. In this favoured section of the church, and in this eventful and prosperous period, there is much to excite emotions of grief. The church has survived her conflict with infidelity, and is rising upon its ruins; but her warfare is not yet accomplished. There is within our limits a manifest and lamentable departure from the truth, and error in its various forms, is assiduously and successfully propagated. Some cherish a hope of impunity in a course of habitual transgression, saying, "We shall have peace, though we walk in the imagination of our hearts to add drunkenness to thirst;" others "deny the Lord that bought them, and count the blood of the covenant an unholy thing." Such opinions affect the heart and practice. Under their deceptive influence, some substitute a general decency of behaviour, in the place of vital and experimental religion; and others abandon themselves to pleasure and vice. These evils, it is believed, are not increasing; but their existence furnishes an occasion for sorrow. Many profane the holy Sabbath, or degrade themselves, and distress and ruin their families, by intemperance; and still greater numbers, habitually neglect family worship, and the publick ordinances of

religion. It is also much to be lamented, that many of the churches, instead of exhibiting that elevated and fervent piety and faithful discipline, which would render them "terrible as an army with banners," are yielding to a spirit of worldliness and lukewarmness, which furnishes the enemies of the Lord with too much occasion for reproach, and triumph, and blasphemy. And we remark with painful sensibility, that some churches and parishes, once favoured with publick religious instruction, are suffering a "wasting famine," not of bread, but "hearing the word of the Lord." In these wastes of Zion, ignorance, error, profaneness and infidelity are prevalent; for "where no vision is, the people perish." They present a claim, not to be resisted, to the tears and prayers and charities of the benevolent.

These are some of the dark traits in the religious character of this portion of the Lord's vineyard. They are not to be concealed: they are known and read of all men: and they fill the hearts of christians with concern and anguish. Should this state of things continue, fearful must be the condition of many around us.

But we hasten to present the cheering features in the complexion of the churches within our bounds, which can be recognized with no other feelings than those of devout and admiring gratitude and joy.

The past year, though not marked with such extensive revivals of religion, as have on some occasions imparted a peculiar interest to the reports presented to this body, has afforded much evidence, that the Lord hath not forsaken us, that our God hath not forgotten to be gracious. The towns of Richmond, Lanesborough, Hinsdale, Greenfield, Royalston, Ashburnham, Princeton, Holden, Wendal and Westminster, have been blessed with a season of refreshing from the presence of the Lord. Encouraging tokens of seriousness and deep attention, have recently appeared in Danvers, Lynn, Beverly, and especially in Marblehead. The spirit of prayer has been poured out upon the churches, and many have become the subjects of deep religious impressions, and considerable numbers have been hopefully brought to the knowledge of the truth unto salvation. Not a small number of our churches are now rejoicing in the precious fruits of copious out-pourings of the Spirit in past years. It is stated, that but few instances of defection have been noticed. The hopeful converts, many of whom are from among the youth, continue stedfast in the faith, and adorn the doctrine of God our Saviour. The monthly concert of prayer, excites a deep and lively interest, and is devoutly and generally attended. Our adored Redeemer, "walketh in the midst of the golden candlesticks, and holdeth the stars in his right hand."

Increased and systematick attention has been paid, the past year, to the religious instruction of children and youth. Sabbath schools have been opened in many places, and crowds of children, both of the rich and of the poor, have been collected on the Lord's day, and instructed in the Holy Scriptures. With no ordinary feelings of approbation, we hail this happy expedient, as one that promises great good to the rising generation. It has already excited the

attention of parents, to that ancient, but much neglected precept, "These words which I commanded thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

The liberal are devising liberal things. If the pulse of holy charity is not as yet excited to the elevated standard of christian duty; if some, through ignorance, and others through covetousness, "withhold more than is meet," still we have witnessed a liberality, which merits our grateful commendation. Missionary, Bible, and Education societies receive increasing patronage. And not a small number of associations more limited in extent, but not less active, some of males and more of females, are lending their aid to various objects of religious charity. The munificence of the christian publick has enabled the Board of Commissioners for Foreign Missions, to pursue a system of efficient measures, for diffusing the light of holy truth among the perishing heathen. Thirteen of our brethren are actively and ardently engaged as missionaries, at different stations, and on different continents, in this holy, self-denying, and glorious work. The smiles of heaven have attended their steps. More than eight hundred children are instructed in the missionary schools. From the Cherokee nation, we have received the gladdening intelligence, that a number have become subjects of serious impressions, and five have been introduced into the church, as the first fruits of the gospel among these Gentiles.

"The harvest truly is plenteous, but the labourers are few. Pray therefore the Lord of the harvest that he will send forth labourers into his harvest." In this connexion we would notice with heartfelt gratitude the smiles of Zion's God upon efforts to prepare young men for the ministry. The Theological Institution at Andover, founded in unexampled liberality, endowed with ample resources, enriched and watered with the prayers of the faithful, is commended to the affections of the church, by the conspicuous success of its operations. From this seat of sanctified science, about one hundred and sixty young men have gone forth to the work of the ministry, and eighty-two, its present number of members, are preparing to follow them. In Williams' College, nearly one half of its students, about ninety in number, are the hopeful friends of religion. The American Education Society is furnishing aid to upwards of one hundred and thirty beneficiaries, in the different stages of their studies. Upon the success of these institutions, the dearest interests of the church are suspended. They are fountains, whose streams shall make glad the city of our God.

Within the bounds of the General Assembly of the Presbyterian Church, the interests of the Redeemer's kingdom are advancing. Precious and interesting revivals of religion have blessed a number of the churches.—The monthly concert of prayer is generally observed. Missionary labours have been attended with animating and extraordinary success; and many new congregations and churches



ches have been recently established. Sabbath schools, and Bible classes are very generally encouraged, and commendable attention is paid to the rising generation. The Theological Seminary at Princeton is stated to be in a flourishing condition, and has fifty students preparing for the work of the ministry.—The General Assembly have earnestly recommended that special attention be paid to the instruction of slaves and people of colour: and a school has already gone into successful operation, under the care of the Synod of New York and New Jersey, the exclusive object of which is to educate men of colour of hopeful piety and talents, with reference to their becoming preachers among their brethren. These measures, it is believed, will elevate the character of this unfortunate and degraded portion of the human family, and prepare them for their ultimate emancipation; an event which, we would earnestly hope, is not far distant.

In the state of Connecticut, harmony prevails among ministers and churches, and religion has revived in several places. The heathen school in Conwall, though in its infancy, promises to become a "light to lighten the Gentiles." The Asylum for the deaf and dumb, excites a delightful interest among the friends of religion, and of man. It has introduced an unfortunate class of community to the felicities of social life; and what is more, infinitely more, to a knowledge of their Saviour, and the method of salvation. The Domestick Missionary Society have been evidently blessed in their efforts to build up the waste places of Zion. Yale College is in a flourishing state: and charitable objects receive prompt and liberal support. "To do good and to communicate," is the character of this privileged section of the church. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth, as gardens by the river's side, as the trees of light-aloes, which the Lord hath planted, and as cedar trees beside the water.

No delegation was present from New Hampshire; but from a correct source of information, we learn, that "revivals of religion, powerful, and resulting in the hopeful conversion of considerable numbers, have claimed the gratitude, and encouraged the hearts of both ministers and private christians; and that God has been pleased to call in from the world the greatest proportion of converts from among those, who in their infancy received the seal of baptism."

From our brethren in the state of Vermont, we have received intelligence of a very interesting character. Upon many of the churches the Holy Spirit "hath come down like rain upon the mown grass, as showers that water the earth." Hundreds of hopeful converts have been gathered into the bosom of the church. Christians, in that "field which the Lord hath blessed," may adopt the inspired expressions, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

On the whole, though we find much in our country and in our

guilty world to fill us with concern and sorrow, we certainly find very much to inspire us with hope and joy; and to encourage us to action. The prayers and efforts of Christians are accompanied with special tokens of the divine blessing. The church is increasing in stability, beauty and strength. "She is enlarging the place of her tent, and stretching forth the curtains of her habitations." Every friend of this divine and inspiring cause, we would address in the comforting language of the prophet, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there, the glorious Lord will be unto us a place of broad rivers and streams. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Per order, TIMOTHY M. COOLEY, *Chairman.*

June 26, 1818.

#### SCHOOLS IN SPAIN.

On the 9th of January last, a school on the system of the British and Foreign School Society, was opened in the city of Madrid, under the patronage of the duke del Infantado, and several other nobles of high distinction. The lessons of Scripture used by the society were translated into Spanish, and progress was made towards translating the lessons in spelling and arithmetick.

A gentleman of the military profession having engaged to teach the system, has been duly initiated into its practice, and devotes his ardent endeavours to this important work.

#### DISTRIBUTION OF TRACTS.

*Ireland.*—"Several clergymen in Ireland have undertaken to circulate in that kingdom cheap and popular Tracts, calculated to expose the errors of popery. This measure has been resolved upon in consequence of the unceasing efforts of the priests and their emissaries to pervert the minds of the Protestant peasantry by plausible objections against the reformed religion, and by popular and specious arguments in favour of their own communion. These Tracts are composed with a view to the instruction of the lower orders of Protestants; and they will not only be free from every thing of a political tendency, but will avoid also every subject upon which all orthodox Protestants are not agreed. Small subscriptions in support of this object will be received by the publisher, who will also procure copies of the Tracts already published, for such as may be desirous of possessing them."

#### BALTIMORE:

PRINTED EVERY SATURDAY, BY JOHN D. TOY, CORNER OF MARKET AND  
LIGHT STREETS, AT FOUR DOLLARS A YEAR, PAYABLE  
HALF YEARLY IN ADVANCE,